

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 13.

JULY 1, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

*(Continued from our last.)*

Dr. Brown, and all other immaterialists, universally believe that the sensation of smell is produced by small material particles, acting upon our olfactory nerves. But we ask, how is Dr. Brown or any other person to determine these odorous particles to be material? It may be said, that we determine them to be solid and extended by tracing them to the substances from which they emanate. But can it be proved that they constitute any part of the solid extended substance from which they emanate, any more than light is a part of the substance from which it emanates? We know a rose to be solid and extended, not from the sensations of vision or smell, but from the sensation of resistance which it offers to our muscular organs when we attempt to grasp it. But because a rose is solid and extended, that does not prove that light and fragrance by which we discern its color and smell are any part of the rose.

If Dr. Brown's theory be true, it is absolutely impossible to prove that the odorous particles which affect us with the sensation of fragrance, are a solid extended substance. These particles of odour appear, indeed, to have been connected in some way with bodies from which they emanate; but there is no possible means for the muscular powers to determine them to be parts of those bodies, any more than the colored light or the heat which are also transmitted from them. No one in speaking of a rose would think of classifying heat and light as a portion of its solid substance, yet both heat and light, like the particles of odour, are intimately connected with it, and are constantly being thrown off from it.

"What is there," inquires Dr. Brown, "which we can discover in the mere sensation of fragrance, that is itself significant of solidity, extension, or whatever we may regard as essential to the existence of things without? As a mere change in the form of our being, it may suggest to us the necessity of some cause or antecedent of the change. But it is far from implying the necessity of a corporeal cause;—any more than such a direct corporeal cause is implied in any other modification of our being, intellectual or moral—in our belief, for example, of the most abstract truth, at which we may have arrived by a slow development of proposition after proposition in a process of internal reflective analysis, or in the most refined and sublime of our emotions, when, without thinking of any one of the objects around, we have been meditating on the divinity who formed them—himself the purest of spiritual existences. Our belief of a system of external things, then, does not, as far as we can judge from

the nature of the feelings, arise from our sensations of smell, more than from any of our internal pleasures or pains."\*

Odorous particles, then, have never been submitted to Dr. Brown's only test of materiality, and yet he, and all other immaterialists, without any hesitation, pronounce them to be matter. The spirit, like these particles of odour, can exist in connexion with the body or separate from it; and yet it forms no part of the fleshly tabernacle. If like the particles of odour, it really eludes the grasp of the muscular organs, and if neither these odoriferous particles, nor the spirit, can be proved by any muscular effort to have solidity and extension; why, then, should one be called *material*, and the other *immaterial*?

If the mind be unextended, how can it receive any sensations from things without? It could not act upon bodily organs, for they are extended. Neither could bodily organs act upon it.

Philosophers have endeavoured to invent numberless hypotheses to account for the action of matter on the mind, which they have assumed to be immaterial. The old Peripatetic doctrine of perception, by species or phantasms, which for so many centuries held so unlimited a sway in the philosophic world, was probably originated to connect material with immaterial substances. When this absurdity slowly died away, other hypotheses, no less erroneous, immediately supplied its place. Des Cartes, seeing no possibility of any reciprocal action between matter and something that was in-extended, invented his system of occasional causes, and represented the external world entirely incapable of affecting the mind in any way whatever. He ascribed all the sensations and affections of the mind to the immediate agency of the Deity, virtually rendering external objects entirely useless to the mind. This conjecture has been modified by succeeding philosophers without, however, removing its absurdities. It is useless to revert to all the absurd theories which have from time to time distracted the metaphysical world, and which have been originated for no other purpose than to uphold the still greater absurdity of immaterialism. Philosophers of ancient times imagined up the existence of an immaterial substance, unextended in its nature, like nothing. To support this wild and vague imagination, learned metaphysicians have given birth to innumerable conjectures, in order to connect this imaginary substance with the material world.

(To be continued.)

\* Brown's Philosophy of the Human Mind. Lecture XX.

## NEW JERUSALEM.

(Continued.)

In the seventh paragraph of this revelation it will be perceived that a law was established, that all the Saints who should come to that land, should lay their money before the Bishop of the church, that lands might be purchased, and both poor and rich receive an inheritance.

An epistle was commanded to be sent to all the churches in the east, requiring them to appoint an agent to receive subscriptions to purchase land in Zion. And lest the churches should be negligent and slothful upon this subject, the Lord told them that it was his will that the disciples should "purchase the whole region of country, as soon as time would permit." "Behold here," saith the Lord, "is wisdom. Let them do this, lest they receive none inheritance save it be by the shedding of blood." (See paragraph 10 and 11.)

It would appear from this, that unless the "*whole region*" should be purchased by the Saints they were to receive "*none inheritance*" there; and at the same time an intimation was given that unless the Saints were faithful and expeditious to do this, there would be a "*shedding of blood*." Thus we can perceive, that the Lord saw not as man sees: he saw that the inhabitants of the country, who were then apparently friendly, would become the enemies of the Saints, and shed their blood, and drive them from all their inheritances.

That the Saints might be forewarned, and be on their guard against giving any provocation, the Lord said unto them,

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (Paragraph 5.)

In the 13th paragraph, Sidney Rigdon was commanded to consecrate and dedicate the land and spot of the temple unto the Lord.

On the second day of August the foundation of the first house for the Colesville Saints, was laid in Kaw township, twelve miles west of Independence. This foundation was laid by twelve men, in honor of the twelve tribes of Israel. At the same time the land of Zion was consecrated and dedicated unto the Lord by prayer.

The next day the temple lot was dedicated unto the Lord, in the presence of eighteen men.

On August 4th the first conference was held in the land of Zion.

August 7th the first funeral was attended, and on the same day another revelation was given through Joseph the prophet, making known still further the duties of the Saints. (See Section XIX.)

After receiving several other revelations, Mr. Smith returned to the churches in the east. Towards the last of August he received another revelation in Kirtland, Ohio, on the great importance of speedily gathering up money to purchase the land in Jackson county. We make the following extract:—

"And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, hold it in mine own hands; nevertheless, I, the Lord, render unto Cæsar the things which are Cæsar's: wherefore I, the Lord, will that ye should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Section XX. Paragraph 8.)

This remarkable prophecy in conjunction with those to which we have before referred, was given, as we have already remarked, at a time when no human sagacity could have foreseen such events. No man, unless he were a prophet, could have so clearly portrayed the subsequent history of the church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed, that the people of that boasted land of freedom, would shed the blood of the Saints, and drive them from the lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue. All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great prophet is heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance, were very unlikely to come to pass—events that have since been fulfilling to the letter, as both America and Great Britain well know.

On the 11th of September another revelation was given, from which we make the following extract:—

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (Section XXI. Paragraph 7.)

(To be continued.)



### Death of the Patriarch John Albiston.

*Ridge Hill Lane, Stayley Bridge, June 4th, 1849.*

Dear President,—We are sorry to inform you that our dearly beloved and very much respected father and patriarch, John Albiston, died of a fourth stroke of the palsy on the 2nd instant. His death is deeply lamented; yea, we feel to mourn the loss of so meek, so lowly, so gentle, and so affectionate a father. But we sorrow not as those without hope, for we know that his death was the death of the righteous, and we hope that when we have to put off mortality (or be changed) our last end may be like unto his, and that we may all meet him in the eternal mansions of our God, there to enjoy his valuable company in a world without end. Amen.

The last few years of his life has been one scene of poverty and of crosses, and trials of an afflicting nature, which he has borne with the greatest patience and resignation. He has often said in our public meetings that his trials were hard to bear, but that his religion afforded him great consolation, and that he was willing to suffer all things that he might be called to endure, because he knew that he was a member of the true church of God. He would often say, I am a living witness for God, and I consider myself highly honoured, because I know his truth and his power. The sick are healed, and his power is in this church, and my soul delights in it. Brethren and sisters, be loving and obedient; strive which can love the Saviour best; show by your every day walk that you are his people; serve the Lord a day at once, and if possible serve him every day better, &c., and the Lord will bless you.

Since he was taken with the last stroke (before his fatal one) he has not been enabled to walk, only by getting hold of the mantel-piece, and holding to the furniture; but under these circumstances he was always cheerful, and the Saints were always blessed with his company whenever they went to see him, and many were healed by his administration even while he was sick. He often joined in singing beyond his strength, and at his request he was frequently conducted to the meeting room, sometimes by two of the brethren, sometimes by one; his arms over their shoulders, walking through the streets with trembling limbs and palsied steps; and being in this manner conducted to his seat, he would sit there and join with all his heart in the worship of God, until liberty was given to the Saints to tell their experience one to another. He would then lay hold of the railing at the front of the stand, and, raising himself on his feet, bear a faithful testimony, telling the Saints that he had no doubt but that he should join in the grand assembly of the angelic hosts in their songs of praise to God. He would then exhort them in the language of John, the beloved disciple of Jesus, and say, "little children love another," and then leave his blessing with them. On the Sunday but one before his death he called his sons together and gave them his blessing. On the Sabbath day previous to his death he was conducted to the room, and he bore a faithful testimony, and left his blessing with all the Saints.

Thus has one of the honourable of the earth finished his course. He has kept the faith. His deeds and words of counsel will live long in the hearts of thousands. His death is precious and his memory is blessed.

Signed, on behalf of the Ashton branch of the Church of Jesus Christ of Latter-day Saints,

JOHN ALBISTON, Jun., President.

THOMAS J. SCHOFIELD, } Elders.  
JOHN LEE, }

John Albiston was decently interred, June 5th, in the New Church-yard, Ashton-under-Lyne, followed by a large number of relations and Saints from the branches of Dukinfield, Newton, Mottram, and Ashton.



## RECENT EXCITING EVENTS.

The past two weeks have furnished more fearful tragedy and casualty, in different parts of the country, than we remember ever to have known in a similar space of time. The terrible Crevasse at New Orleans, threatening the destruction of that city; the Astor Place riot, resulting in the death of more than twenty persons; the disaster on board the steamer *Empire*, with a loss of between twenty and thirty lives; the appearance of the cholera in our city; the burning of a large portion of Watertown; the fire at Milwaukie; the terrible conflagration at St. Louis, burning over three hundred buildings and twenty steamers, and destroying about twenty lives, with some dozen or twenty murders and suicides, form a tableau of disaster and death seldom recorded within two weeks.

Add to these the Canada riots, and the picture challenges comparison. It is hard to say which will prove in the end the most fearful of the features of this picture. The loss of life at the Opera House, at St. Louis, and on board the *Empire* was about equal, but should the Crevasse continue at New Orleans, the destruction of life and property promises to swallow up all the other events as minor occurrences. It would seem as though providence was pouring a special vial of wrath upon the earth, either as a punishment or a warning. Applied either way, the moral may not be without its good.—*New York Sun*.

## MISCELLANEA AND LETTER TO PRESIDENT PRATT.

Sir,—The following "Miscellanea," together with the letter, I submit to your judgment, and are at your service.

HARVEY BIRCH.

**FLIGHT OF LOCUSTS.**—Letters from Cyprus to the 27th of April report this island to have suffered so considerably from the destructive ravages of locusts, that the greatest misery and distress prevail.—*Derby Reporter*.

The Berlin correspondent of the *Medical Times* gives a curious fact:—"The population of Berlin, from 1843 to 1847, kept steadily increasing by 14,000 to 17,000 souls annually. It has, in the troubled year 1848, decreased by 3,000.—*Family Herald*.

**BLACK RAIN.**—A shower of black rain fell at Abbeyleix, Carlow, Kilkenny, and Athy, at six o'clock on the evening of the 14th of April, and has been described by Professor Barker to the Dublin Royal Society. The rain fell simultaneously over a district of 400 square miles. It was preceded by such darkness that you could not read without a candle, and by a hailstorm with lightning, but no thunder. It was of the colour of ink; had a fœtid odour, and a very disagreeable taste; cattle turned from the pools of it with disgust. After standing some time it deposited a black sediment, and became of a brown colour. Quantities of it were preserved in several places, and will be chemically analysed.—*Ibid*.

The manner in which the war between the Cossack hordes of Russia and the Hungarians is likely to be carried on in this age of civilization, is shown by what has lately occurred in the town of Kaschan. The Russians having entered and taken up their position in the square, a fire was opened upon them from every window, upon which they immediately retired, surrounded the city with cannon, set fire to it at the four corners, and cut down all who attempted to make their escape.—*Illustrated London News*.

Ideas of emigration are beginning to spread in Belgium. Several Belgian families, belonging to the better class of inhabitants, are preparing to leave in the course of July or August for the western parts of the United States, where they intend founding agricultural schemes on a large scale.—*Ibid*.

Dear sir and brother,—The reflective mind cannot but notice the very visible signs of the times that discover themselves in rapid alternation to his astonished vision in these troublous times.

The marvellously eventful year of 1848, simultaneously beheld the firm establishment and reorganization of the church of Jesus Christ of Latter-day Saints in the "chambers" or valleys of the Rocky Mountains, and the marked and indubitable

evidence of the general "burning," in the total overthrow of venerable institutions, and long-cherished systems, and the almost universal shaking, crumbling, and dismemberment of powerful kingdoms and mighty empires. And now, after eighteen consecutive months of alternate, famine, pestilence, revolution, wars, arson, robbery, murder, and pillage—of the frightful outbreaks of popular fury, civil wars, daring emeutes, and lawless, unconstitutional (though not unapproved) proceedings, the nations are further removed from peace and pacification than at the ill-fated moment when the prohibition of a banquet enkindled the fearful flame that burst over Europe, swift as the lightning flash. Such a terrific, sudden, and universal overflow of democratic fury has not occurred within the memory of living man. All the sagacity, foresight, skill, and ability of the profoundest statesmen prove insufficient to preserve the shattered barque of uninspired government, now driving upon the breakers with awful fury, and anon near foundering amongst the treacherous quicksands which abound in the wild tempestuous seas of political commotion. The ravages of fire, plague, and pestilence, &c., &c., are the concomitants of these furious displays, that speak in thunder-tones to the nations, among which may be mentioned the tremendous fires at Stockholm, Sweden, and at St. Louis, U. S.; the partial submergement in water of the city of New Orleans, U. S.; the numerous shipwrecks, and the simultaneous re-appearance of that dreadful malady the cholera at Rennes, Presburg, Vienna, Paris, in Silesia, Egypt, and even at Manchester, and also the threatening political and war-like aspect of nearly all the states and nations of Europe at the present moment.

The perilous situation of the French capital may be inferred from the following graphic portraiture by a leading journal:—"Upwards of 600 corpses are borne out day after day for burial. From the ruthless veteran, to whom all France looked as to her sword in the day of danger from within or from without, down to the populace of the suburbs, afflicted by every plague of every sin—the unquiet mind, the idle hand, exhausted means, the raging pestilence—the scourge is everywhere; such a visitation, at all times terrible, is rendered far more solemn and appalling by the events of the past year. The hearts of men are low and panic stricken; the scenes of tumult of civil war, and of mob government, through which the nations have past, have taught the most sanguine the value of their idols. No one dares to look for what the morrow may bring forth. The institutions which are the birth place and the abode of human society are shaken and in part overthrown. Life itself is menaced by a disease so capricious and malignant, that the terror it disseminates amongst such a population as that of Paris, exceeds even the sorrow naturally attendant upon this excess of mortality. In presence of such public calamities, the strife of parties and the passion of wars become doubly odious and pitiful. The spirit of the populace is much broken by the miseries they have undergone, and by the gloom which surrounds them. If they again take up arms it will not be in hope but in despair; for they begin to know that every fresh convulsion will only consign the nation to more protracted sufferings and a darker fate." In the face of all this (relying upon the arm of Jehovah, the servants of the Most High dash fearlessly through the troubled waves, in eager search of all the valuables that float un-piloted and untrammelled. Understanding their mission, the terrific grandeur and appalling sublimity of cotemporary scenes, deter them not from their determined labours, but with the most indomitable courage and indefatigable zeal do they warn the nations to fear God, and escape to the mountaneous heights of Zion, there to contemplate the desolation of a world.—Yours in the covenant,

HARVEY BIRCH.

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### **The Latter-day Saints' Millennial Star.**

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JULY 1, 1849.

THE DESTROYER IS UPON THE WATERS—Sad is the news which we hear from the western world. The Lord truly is beginning to fulfil that which he spake by the mouth of his servant Joseph Smith the prophet, concerning the Missouri river and

other western waters. The lives of many of our dear brethren and sisters have been sacrificed to the destroyer within a few weeks past, and more especially on the Missouri river.

It was upon the banks of this river that our beloved prophet, with a council of Elders, stood in the month of August, 1831, and received the word of the Lord from which we make the following extracts:—

“Behold there are many dangers upon the waters, and more especially hereafter, for I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters.”

“Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not, in journeying, upon them, lest their faith fail, and they are caught in her snares: I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree.”

“Behold, I, the Lord, have appointed a way for the journeying of my Saints, and behold, this is the way—that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey, and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way. And behold, this commandment you shall give unto all your brethren; nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways; wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp of the Lord, to journey.”—(See Book of Doctrine and Covenants, Section lxxii.)

More than one hundred of our brethren, according to report, have perished on this fearful river since the opening spring; many were from the eastern and middle States, and many from Great Britain. The word of the Lord is truly beginning to be fulfilled. We hope that the authorities of this Church in America will advise our emigrants to journey by land from St. Louis, at least, unless the Spirit shall otherwise dictate. The prophetic warnings of our great Seer Joseph Smith, are so plain that all the Saints throughout the world may see the dangers to which they will be exposed by journeying upon the Missouri river. However it is not for us, but for our brethren in America to dictate concerning this matter, and we hope and trust that they will direct in wisdom upon this subject, and, if possible, save the weak from the Destroyer, that such may be taught more perfectly in the way of the Lord, and hereafter become strong. The Lord will not revoke the decree of destruction upon that river, and unless the faith of the Saints is strong through their righteousness, they are as liable as any other people to fall victims to the decreed judgments.

We have as yet received but a few of the names of those who have perished; to satisfy inquiring friends we publish such as have come to us. The following died of cholera and fever, namely:—Samuel Sherratt, Jane Hardy, Susannah Winmill, Fanny Clark, Brother Wardell, William Dunlop, Henry Joiner, Eliza Davis, William Owen, Lettice Orman, Eleanor Owen, Joseph Hall, Sabra A. Amerson, Nathaniel Ames and wife, William Owen, Eliza Terry, Thomas Amerson and children, James Bond.



If judgment begin among the people of God, what will the end be of those nations who receive not this message? Fearful in the extreme! No tongue is able to describe the woes and miseries that shall come upon them. Let the Saints then use every exertion to get out of their midst; for judgment will not linger. Sanctify yourselves by keeping the commandments, and the word of wisdom, and the righteous counsels of the servants of the Most High, and if you will do these things the destroyer shall pass over you and not slay you.

We recommend the Saints to read carefully Elder Eli B. Kelsey's letter; much benefit, both of a temporal and spiritual nature will be derived from a strict adherence to the instruction contained therein. With regard to laying aside weekly savings, we would not advise the Saints to put their small funds into the hands of treasurers; for as all men are not honest, it will lay a foundation for difficulties, and some by this means may be cheated out of their hard earnings. Let the Saints be their own stewards, and then if their means are spent, they have no one to find fault with but themselves. If the Saints cannot be faithful over the few pence which they may have the chance of laying up for useful purposes, how shall they in a time to come be entrusted with greater things? And if the Saints are slaves to their own appetites and cannot refrain from those things which are hurtful, how shall they overcome all things?

The instructions contained in Brother M'Naughton's letter are also of great importance to the Saints, and all will do well to give heed to the same; and instead of paying monies into those Babylonish societies, make every preparation possible to get out from the midst of wickedness, and escape to a land of refuge; for the destroyer is abroad among the nations, and unless diligence is exercised on the part of the Saints, they may be overtaken in an hour they think not. Therefore let all Saints be up and doing, for troublous times are coming.

**A FEW WORDS OF ADVICE TO THE ELDERS.**—When I arrived in this country I was very frequently called upon by the Saints to lay hands upon them and bless them. This practice I found on inquiry had prevailed in this country to some considerable extent. It is a practice, however, which should be done away only on important occasions; such, for instance, as the setting apart of officers to some new fields of labor, or other important business. And there may be some other instances where it may be wisdom to bless by the laying on of hands. It is the duty of the patriarch to bless the Church, for unto this power he is ordained. But it is not expedient that the elders should introduce such a custom among the Saints. If they, by so doing, are not acting out of the authority of their calling, they are acting very unwisely, and if continued, they will grieve the Spirit.

**EMIGRATION.**—Our first ship will sail sometime the fore part of September. Those Saints who wish to sail at any time in the fall, should send their deposits as soon as convenient, with the names, ages, and address; the ages of all infants should be given in months. As the fare is constantly changing, it is impossible for me to say at present what it will be. All who send their deposits will be notified in due time when to be in Liverpool. I already have many names for the first ship, but there is still room for more.

No news from the Saints in the Great Salt Lake Valley since November last. We shall doubtless get intelligence soon.

#### LETTERS TO THE EDITOR.

78, Muslin Street, Bridgeton, Glasgow, May 3, 1849.

The Lord will help those who help themselves—(in doing good).

Dear Brother Pratt,—The above saying, which I have so often heard repeated by the servants of the Lord, in the land of Zion, has presented itself to my mind of

late with great force, at times, when I have seen the Saints spending a goodly portion of their hard earnings for those things that are not only useless, but pernicious in their influence upon the mind, as well as on the body of man,—I mean *strong drinks*, and that most filthy of all the vegetable family—*tobacco*; by the way, not forgetting *hot drinks*, &c.

The desire of every faithful Latter-day Saint to escape from under the hand of the tyrant and the rod of the oppressor, is only second to that of an ultimate and eternal salvation in the celestial kingdom of God. The question is, how can they accomplish this? My answer unto all is, *Help yourselves and the Lord will help you*.

Now, to show to what extent the Saints can help themselves in this matter, I have only to make the following statement, viz.—that the *TWENTY THOUSAND* adult Saints in the British Isles spend three pence each, per week, for *strong drink, tobacco, snuff, &c.*, which in twelve months will amount to the *enormous sum of thirteen thousand pounds* sterling; this is amply sufficient to emigrate *two thousand* adult persons to Council Bluffs every year; and if we add to this a sixpence per week more for each adult, for *tea, coffee, cream, and sugar*, we have the astounding fact before us, that the sum of *thirty-nine thousand pounds* sterling, is spent *annually* by the Saints in the British Isles for things that are calculated to stupify the mind, defile the *temples of the Lord*, and gradually undermine the constitution of all who partake of them. This sum is sufficient to emigrate ten thousand persons to New Orleans every twelve months.

I am satisfied that the foregoing estimate is far below what is actually expended, but it is sufficient for the present purpose.

When I take into consideration the powerful influence that *good* examples have upon the minds of the rising generation, and how much they tend to increase their exaltation in the scale of intelligence, pertaining to the things of the kingdom of God: and of the many thousand who might soon be rescued from nakedness, starvation and wo. I feel, that if I had the voice of an Archangel I would send forth the sound into all the earth, until every mountain, hill, rock and glen echoed the cry

*Help yourselves and the Lord will help you.*

This saying is applicable to *all* men—it is the very quintessence of the Apost's Peter's declaration to the thousands on the day of Pentecost. *Help yourselves* (by yielding obedience unto the gospel) and the Lord will help you (with the gift of the Holy Ghost.)

While visiting the branch of the church in Rutherglen, I was led to speak somewhat in the foregoing strain, and yesterday I received the following letter from the president of the branch.

*Rutherglen, May 1, 1849.*

Dear Brother Kelsey,—The council of this branch have taken into consideration the blessings to be derived from stopping smoking, chewing, and snuffing tobacco; drinking whiskey, porter, ale, tea, coffee, &c., &c., and that instead of spending their money for such useless things, have agreed to give them up and to pay the money they would cost weekly into the hands of a faithful brother as treasurer, to be laid by until we have enough to send out two or more good men to New Orleans, where they can labour and remit money back to enable us to send more to help them, until all who join in this matter are delivered from Babylon. All interested would be responsible for the care of the families of those sent out. I spoke of these things last Sunday to the Saints, and I believe all who were present rejoiced in the plan, and were willing to go to it with their might; but I told them we would not enter into any arrangement until we had some counsel on the subject; so, my dear brother, it is in your hands, and whatsoever you say we will abide by. If it meet your approbation we will begin our first gathering on the 13th of May, 1849. I shall expect an answer to this before Sabbath first, if convenient. We have not baptized any yet this quarter, but we are still sowing the seed, and expect to reap before long.

May the Lord bless you in all your labour, is the prayer of your brother,

ANDREW FERGESON,

I shall defer giving a decided answer until I hear from you, which I hope will be soon. I am not prepared to say definitely what our increase has been, or is likely to be this quarter from the fact that I have travelled but little. Deeming it wisdom to rest awhile and expose myself less to the *inclemency* of this *inclement climate*, that peradventure I may get rid of the very troublesome cough with which I am now afflicted.

Hoping that you and household are in good health, and in the enjoyment of every blessing, I subscribe myself your affectionate brother in the bonds of the covenant,

ELI B. KESEY.

7, Great Thornton Street, Hull, May 10th, 1849.

Dear President Orson Pratt,—Sir,—I take the liberty of forwarding you my thoughts regarding the following very important subjects. In my travels, both in this and in other countries, I find, that not a few of the Saints are in thralldom, still holding themselves in connexion with many of the associations and institutions of Babylon, (patches on the old garment) such as oddfellows, recharitable societies, tee-total societies, sick societies, burying clubs, &c., &c., &c. Now those institutions, however laudable their objects, however sincere and good the intentions of their respective votaries, has not, nor cannot be of any salutary or lasting benefit to the human family. They are but of short duration; in them are the seeds of discord and schism, they want the elements that bind and cement together. "The Gospel is the perfect law of liberty." James i., 25. ii., 12. Does not every Latter-day Saint (if worthy of such a name) thus guilty, betray a mighty want of knowledge, faith, and confidence in the Gospel, that holds any alliance with any of the institutes of Babylon. What saint of God, whose judgment is at all informed, whose mind is at all enlightened, who is at all influenced by the principles of truth, that requires to continue in connexion with, or to join recharitable societies, or tee-total societies, thereby circumscribing the freedom and liberty which every born citizen of the kingdom of God should enjoy. Book of Doctrine and Covenants, page 240, sec. 81. 2 Peter, i. c., 5, 6, 7, 8 v. The word and spirit of the Lord ought to govern and regulate the saints of God in all these matters independantly of the institutions of men. And as for sick societies and burying clubs, I should say, (judging from the fruits) Saints that pay into sick societies seem as though they wanted to be *sick*; and all that contribute money to burying clubs, seem as though they wanted to be *buried in Babylon*. Galations vi. c., 7. 8. v. "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Alas! the time and money spent in propogating the rotten and tottering systems of man's weak invention ought to be applied to a *nobler* purpose; therefore, I would say to all Saints thus bound, speedily liberate yourselves, strike off the fetters that bind, rise in all the majesty of your character, in all the true dignity of your calling, and propogate and support in every way possible, the Gospel of Christ; the celestial law—seeing it is the only system recognised of heaven: the only plan *ordained* of God to bless the human family, whether political or religious; support those measures which will be savoury in their influence, salutary and lasting in their effects, in short which will bring *deliverance* and *redemption* to mankind.

Yours most respectfully,

JAMES M'NAUGHTON.

P.S. The work is onward in this locality; eight that I know of lately baptized; prospects good in fresh places that we have been opening recently. J. M'N.

#### SEVERAL CASES OF MIRACULOUS HEALING BY THE POWER OF GOD.

PHYSICIANS ASTONISHED.—HEALING BY THE POWER OF GOD.

Rumford, May 1st, 1849.

Dear Brother Gibson,—At your request I now sit down to give you a short account of the goodness and power of God, made manifest in my behalf. About two years ago, while working at my trade of coach-builder, while assisting in



removing a railway carriage, I dislocated my thigh, and was conveyed home, and my parents not being in the Church, and no elders in the town, (viz. Sterling) medical skill was called in, but from the swelling it could not be set. I was again examined by a Dr. Jeffrey and one Taylor of Glasgow, who said that a kind of jeal had gathered in the hip joint, and before it could be set, this must be removed by cupping; so I was cupped with twenty-four lances, but it did no good, and I lingered in great pain for three weeks, when it was proposed that I should again be cupped; but I was determined that it should not be; and hearing from you, that Elder Samuel W. Richards, from America, was coming to Sterling. I told my friends, that when he came, they would see the power of God, and I should be healed. Accordingly, when he came, he anointed me in the name of the Lord, and the bone went into its place, and I got up in the morning, and went to my work, to the astonishment of doctors and friends. I am now a travelling elder, and have a great deal of walking, but experience no inconvenience from it. I can get a dozen of witnesses to attest to the truth of this cure, both in and out of the Church.

I remain your brother,

JAMES S. LOW.

#### HEALING BY THE PRAYER OF FAITH.

*Bury, June 11, 1849.*

Dear President Pratt,—According to your request I now take up my pen to inform you of the wonderful manifestation of the power of God in this place, on Wednesday, the 6th of June. On returning from my work about six o'clock at night, I turned into a brother's house by the name of Thomas Crawshaw. (On entering the house I was told that his wife had been taken with a kind of a stroke, which suddenly deprived her of her speech. I went up stairs, and found it to be the case; she seemed very much troubled, and wanted to make something known to me, but was unable. Her son's wife had sent for the doctor, but as luck would have it he was not in. Seeing that the case was a serious one I immediately laid hands upon her; I then told her husband to get some oil. In the meanwhile I sent for Elder Platt, who brought some oil with him. I gave her some, and Elder Platt and myself laid hands on her again: we both of us prayed over her that God would again restore her speech. After consoling her a little we left her. Her husband came for me again about ten o'clock; I went, and astonishing to say she could talk as well as ever she could in her life. I gave her some more oil, and prayed to God that he would remove every other pain that was preying upon her system. I went the day following, when she was in the house doing the work. She told me that she wanted to tell me the night before that her desire was that her youngest son (a young man) would obey the gospel, and that she did not want the doctor, but the Saints. She now feels thankful to God for his mercy towards her. The above is a true and faithful statement.

I subscribe myself your brother in the new and everlasting covenant,

JOHN ROBINSON.

#### HEALING OF CHOLERA.

*Merthyr, June 15th, 1849.*

Dear Brother Pratt,—I just take a few minutes to inform you how things get on here. In this town and its neighbourhood, we baptize now-a-days, as many as we like. The cholera that rages here at present, assists us greatly. The Saints are all alive, except when they think the cholera takes hold of them; the meetings are all crowded, but not more so than our own dwelling, where the half-sick Saints gather in crowds. I have visited several Saints in the cholera, and succeeded with God to restore many; but I am sorry to say, that three or four have died, some owing to the want of faith, and others, because we could not administer unto them. We are obliged to be very cautious in visiting our sick, and in administering oil, because the doctors are seeking to trap us, and people are even paid for looking after the Saints. In this exigency, our beloved president counsels us to advise the relations of the sick, to send for doctors, in case should the ordinance fail to restore, after trying sufficiently, in order that the officiating brethren may not be brought in for manslaughter, as people have been endeavouring their best to do lately at

Aberdare and Cardiff, and even in this place. This day week, I think, I was called to a young Saint that had been carried home speechless upon a plank, from the coal-pit, and in a state that his black comrades thought would soon terminate in death, for they seemed afraid to take him further than the mouth of the pit. When I visited the house, a great number of his fellow-workmen and others had assembled to witness the "miracle;" and no sooner had I entered, than the crowd followed, and filled the house. I succeeded, however, in persuading them to go out, except one, but their black faces still covered the window, and were determined to have a peep at the miracle. After that, I proceeded to view my patient, whom I found speechless in bed; and, with the assistance of a priest, I got him in a sitting posture, and without any anointing, laid my hands upon him, when he recovered at once, and jumped out of bed, quite well. Then the crowd rushed in again, and soon after, the doctor, who declared that the young fellow deserved a good whipping, for creating such a disturbance, without anything the matter with him. I left every one to enjoy their opinions concerning him, and was glad to get out of their reach without being stoned. Yours in the Lord,

JOHN DAVIS.

THE BLIND SEE, AND SEVERAL OTHER NOTED CASES OF HEALING BY THE  
PRAYER OF FAITH.

*London, June 9th, 1849.*

Beloved President Pratt,—Having received the enclosed note from a beloved sister who was baptized by me on the 8th of April last, and who is in the far-famed town of Windsor, with only one Saint to keep her company. She, having heard the gospel preached only twice before obeying the same, has faith in the work as described in her letter to me, so much so that I think the same worthy of recording. Not only has the power of healing been manifest upon one, but I can say, although we have not been organized into a branch one year, many have been healed. I will take the liberty of naming a few cases out of the many:—Sister Emma Spring met with an accident while frying some meat: the pan was overturned, and the boiling fat went into her eye and on her face, and from the Friday to the Sunday she could not see with the eye. I, in the name of the Lord, anointed her with oil, and laid my hands on her, and the moment I took my hands off her head, she, in the presence of a large assembly, said she could see, and all pain was gone.

Another case was of a man by the name of Grenham, who had lost the sight of one eye. I anointed him, and he received his sight, and has since come into the church, and is a good member of the same.

Another case is of a young lady, who had a growing out of the back, and had been to many of the medical professors, but none could do her any good. I anointed her in the name of the Lord, and she has recovered, and entered the church.

Another case is that of Mrs. Taylor, aged over 70, who met with a fall 22 years ago and never could get cured. She heard of the Latter-day Saints, and sent for me, and offered to pay my expenses to the place if I would go, but I could not get time to go; and one meeting night she came to town and wished me to minister to her; I did so, and she has since sent me a note, saying, that for 21 years she had not been able to lay but on one side, but the same night I administered unto her, she was able to lay on the diseased side, and is able to put her foot to the ground to walk upon it. She has not at present entered the church, but she bears her testimony to the power of God in the church.

Another case is of a Sister Yandle, who had been taken with a very severe sickness, so much so that all her medical attendants gave her up for dead; but I had faith in the power of God, although they said her lungs were gone, and that it would be impossible for her to live over a few hours. I ministered to her in the name of the Lord, and the pain left her: from that time she has recovered, and has since been to the church to bear her testimony to the healing power of God.

Dear brother, these are a few out of the many cases that have come under my own notice of late, and the praise be unto the Lord. We have a branch of Saints, full of life, who are with me trying to roll on the kingdom of God; and I am most happy to say, our labours have not been in vain. Ten months ago there were but about 12 Saints in this part, but, thanks be to our indulgent Father, we have now

about 140; and not a week passes without some coming into the kingdom. I can say, that for the last six months we have not omitted to baptize every week; and the number baptized since the first of January, 1849, is about 90. I hope we shall soon double the number. We feel determined to go a-head, and do all we can before we leave the land for the west, that we may obtain our reward, for we know He is faithful who has promised.

Dear brother, believe me to remain yours in all faithfulness in the bonds of the fulness of the gospel,  
W. BOOTH.

*2, Gloucester Place, Windsor, June 6th, 1849.*

Dear Brother Booth,—I feel it to be my duty to inform you of the power of healing which has been manifested unto us during the past week. A youthful member of our family, whom you know very well, was taken exceedingly ill on the 30th of last month with her old complaint (inflammation on the chest), which came on more rapidly than it had ever done before. She was obliged to be put to bed, and I anointed her chest with the oil you consecrated, and also gave her some inwardly. That was about four o'clock in the afternoon. She continued very ill all the evening: her breath very short, and the fever very high. I again anointed her chest in the name of the Lord, and asked his blessing; he was graciously pleased to hear me, and in the course of twenty-four hours she was as well as if nothing had been the matter. I wish I could personally testify of the Lord's goodness, but as I cannot I have written to you. Though I have been but a short time in the church, I have received many blessings, and I hope soon to be able to stand up and testify of the same in Windsor.

For the present farewell. I am, dear Brother Booth, yours in the everlasting covenant,  
ELIZA JANE MERRICK.

#### DEVILS SUBJECT TO THE PRIESTHOOD.

*Edinburgh, May 31, 1849.*

On the 21st day of February, 1849, at our prayer meeting, held in the Hall, 2, Drummond Street, a female was seized by the power of the devil, so that it took three men to hold her, while her cries were awful. A number of elders being present, we laid our hands on her in the name of Jesus, and she became calm immediately; but no sooner did we turn to leave her, than she burst out with a derisive laugh at us. I then asked if there was any oil in the room, and a brother had a bottle of oil, but it was not consecrated. I called on Brother Waugh, and we took the oil to consecrate it. Whenever we took it into our hands, her cries became dreadful; and when I came with the oil to anoint her, she sprung from the hands of those that held her, and leaped up on the back of the seat screaming fearfully. We got her pulled down, and then I anointed her in the name of the Lord Jesus Christ, after which we laid our hands on her in the name of Jesus, and she was instantly made whole, and went home on foot well and sound in mind and body. This was done before all that were at the meeting.

We, the undersigned, attest that the above is true, having been eye and ear witnesses of the same.

WILLIAM GIBSON,  
JOHN M'COMIE,  
GEORGE PEDEN WAUGH.

#### CHOLERA HEALED BY FAITH.

*Edinburgh, June 1, 1849.*

In the month of December, 1848, I was sent for to visit a young boy, son of Brother John Brown, in Lounhead, who was taken very bad with cholera. Brother M'Master and I went out, and found him very bad: his belly was drawn together like thick cords with the cramp. Brother M'Master anointed, and then we laid our hands on him in the name of Jesus Christ, and he got better immediately, and next morning he was running about as well as ever he was, and has continued so.

Witnesses to the above,

WILLIAM GIBSON,  
WILLIAM ATHOLE M'MASTER.



## MIRACULOUS HEALINGS.

## LEPROSY HEALED.—A MIRACLE.

*Borland, Fifeshire, Scotland.*

To all whom it may concern. This is to certify, that I was seized with a disease like the leprosy, in the year 1837, and tried all that I could to get a cure, but I could not, and all the doctors that I applied to could do me no good; and it continued with me over all my body till the month of September, 1843, when I went and was baptized into the church of Jesus Christ of Latter-day Saints, by William M'Farland, elder of the said church, on the 1st of September, 1843, and that same night the leprosy left me.

JENET RIDD.

Witnesses,

WILLIAM M'FARLAND,  
JAMES CRYSTAL,  
ALEXANDER RIDD.

## FEVER REBUKED.—A CHILD HEALED FROM THE POINT OF DEATH.

*Wood Mill Street, Dunfermline, Fifeshire, Scotland.*

To all whom it may concern. This is to certify, that I was in Borland on the 8th of January, 1849, and there was a girl by the name of Catharine Kidd, lying very bad with a fever, and was at the point of death, and there was part of her dead clothes made, waiting every moment when the breath would leave her; so I was called to see her, and I went; and they asked me if I would attend to the ordinance of the Church with her, and I said that I would: so in company with Elder M'Farland, I anointed her with oil, and laid hands on her, in the name of Jesus Christ; and when I had done, I told them that she would get better, and the people that were in the house, said if she did, that it would be a miracle; so from that hour, she did get better, and the dead clothes were laid aside. Now for this, to our Lord and Saviour Jesus Christ, be all the honour and glory, both now and for ever, Amen.

WILLIAM ATHOLE MACMASTER.

Witnesses,

WILLIAM M'FARLAND,  
Mrs. M'FARLAND.

## REMARKABLE PRESERVATION OF LIFE, AND THE EFFECT OF THE PRAYER OF FAITH.

*Auchene, Scotland, June 12th, 1849.*

Beloved Brother Orson Pratt,—On the 10th of April last, I went to my work about ten o'clock at night; on arriving at the pit head, in company with three others, it was thought by all appearances, that the engineer had put all the machinery in order, to let us down to our work, when James Hyends and myself went on to the keg, to descend in the usual way; but to our great surprise we went to the bottom with a tremendous crash, the ropes being in no way attached to the engine. The pit was sixty-four fathoms deep; both the kegs were broken to pieces, and one of the chains was broken in three places, and yet we were wonderfully preserved; the like has scarcely ever been known. James Hyends was very little injured. My leg was broken, from which I suffered an excessive pain till the following evening, when Peter Kain, a teacher, anointed me with oil, according to the Scriptures, and I was relieved in a great measure of the pain. The next morning, Elder Eli B. Kelsey prayed for me, and again administered the ordinance, and in less than five minutes I was almost entirely freed from all the pain that I was suffering; for which I feel to attribute all the praise and glory to God.

I am your brother in the bonds of the new and everlasting covenant,

ROBERT BRIGHTON.

## GREAT MANIFESTATION OF THE POWER OF HEALING THROUGH THE PRAYER OF FAITH.

*Edinburgh, May 31, 1849.*

On the 19th of the present month, a sister came for me, to visit a brother of the name of John Brown, who lives in a place called Loanhead, about five miles from Edinburgh, who had fallen down an incline in the coal pit the day before, while at work, when a harly filled with coals fell upon him, cutting his head and crushing his body severely. Brother Waugh and I went out and found him suffering great

pain, indeed he could not move his body in the least without severe pain; brother Waugh anointed him, and then we laid our hands on him in the name of the Lord, when he rose immediately, put on his clothes, and sat down and took tea with us as heartily as ever he did in his life, and wanted to see us on our way back, but we would not let him; however he went out and visited the Saints—was at their meetings next day, it being Sabbath, and came to our meeting in Edinburgh on Wednesday evening. His cuts and bruises are all completely healed.

We, the undersigned, were eye witnesses to the above.

WILLIAM GIBSON.  
GEORGE PEDEN WAUGH.  
JOHN BROWN.  
FANNY BROWN.

IN MY NAME THEY SHALL CAST OUT DEVILS.—JESUS.

*Clackmanan, May 29, 1849.*

In the beginning of January, 1849, a sister in Clackmanan Branch became possessed with a devil; Elder John Russell administered unto her, and the devil was cast out; but upon the 12th of January, I being with the Saints, and teaching them some of the ways which the devil took to deceive them; she went out of the meeting, and I being sent for, went with Elders Russell and Cook, and found her in such a state that it took two to hold her, and all the time she kept speaking in some tongue that we knew not, when we came in she tried to bite and tear me, and the devils cried out that we had not power to cast them out for they were Legion. I said our master had, and through him we would cast them out ere we left the house; we had to attend to anointing and laying on of hands several times, and although she would get better, they would always come back, we then, knowing the devil is not over fond of music, commenced to sing "Hail to the Prophet," and then attended again to the ordinance, and she was restored to her right mind, and has continued so.

We, the undersigned, were eye and ear witnesses of the above.

WILLIAM GIBSON.  
DAVID COOK.  
JOHN RUSSELL.  
DAVID RUSSELL.

ANOTHER GREAT MIRACLE.

*Clackmanan, May 29, 1849.*

In the beginning of the year 1848, in Clackmanan Branch, a boy of about six years of age, a son of Brother John and Sister Margaret Hunter, who had been given up by all the medical men as incurable, and whose disease they could not understand, and who was reduced in consequence thereof almost to skin and bone, and confined to bed, was administered unto by Elder John Sharp, now gone to America, and Elder John Russell, who is still here, who anointed him with oil in the name of the Lord Jesus, and next day he was running about in good health, and has continued well ever since.

Witnesses to the above

JOHN HUNTER.  
JOHN RUSSELL,  
MARGARET HUNTER.

RUPTURE HEALED BY THE PRAYER OF FAITH.

In the month of March, this year, 1849, a young boy, son of Sister Ann Hunter, in Clackmanan, who was sorely afflicted with rupture, was anointed for the same by Elder John Russell, and next day he was quite whole, and still continues so, he was rather more than three years of age, and was born ruptured.

Witnesses to the above

JOHN RUSSELL.  
DAVID RUSSELL.  
ANN HUNTER.